THE

NEW-YORK

Missionary Magazine,

AND

REPOSITORY

OF

RELIGIOUS INTELLIGENCE.

FOR JULY 1803.

FROM THE EVANGELICAL MAGAZINE.

MEMOIR OF WILLIAM COWPER, Esq.

FEW persons, in any age of Christianity, have been equally eminent for Evangelical devotion, and for literary genius and taste. Religious people may, indeed, in general, be regarded as better informed, because more accustomed to read, than others in the classes of life to which they chiefly belong: but while an earnest desire of religious knowledge usually renders the pious peasant, or mechanic, superior to his worldly neighbours, it seldom pervades the circles of the polite; and when it does, is likely to render them less ardent in the pursuit of literary excellence, by fixing their principal attention on objects of infinitely greater importance. The very remarkable subject of this memoir, might, at the first view, be deemed a striking exception to this rule; yet it may reasonably be doubted, whether, if a sovereign dispensation of the providence of God, had not incapacitated him for the sublimer enjoyments of devotion, he would ever have attained to the summit of poetical fame. His life, on the whole, has become an object of great curiosity to all who possess a relish for literature and humanity; but to the religious mind, especially if in some measure endowed with a similar taste, the enquiry is singularly interesting. We should therefore, gladly have gratified our readers with an earlier Memoir of Mr. Cowper:

but, as a full and authentic account of his life, under the sanction of his relatives and intimate friends, was earnestly expected, motives of respect for their inclinations, induced us to wait for its appearance. We can cordially recommend Mr. Hayley's elegant performance to the attention of all whose circumstances enable them to purchase it, as a faithful and satisfactory delineation of his admired friend and literary associate. The judicious selection he has made from Mr. Cowper's confidential correspondence, comprizing the substance or extracts of nearly 300 letters, exhibits his character in an amiable and instructive point of view. His work includes also the treasure of many beautiful pieces of poetry, not before published. The sketch we shall attempt instead of superseding the occasion for so valuable and so laudable a publication, will, we hope, promote the perusal of it, as well as tend to increase its utility to religious readers.

Mr. Cowper's family was illustrious, both for rank and talents. His grandfather, Spencer Cowper, was a judge in the court of Common Pleas, and brother of the first Earl Cowper, who was Lord Chancellor in the reign of Queen Ann and George I. Beside Dr. John Cowper Rector of Berkhampstead, the poet's father, Judge Cowper had several children; among whom was the mother of the late Rev. Martin Madan, and of the pious and ingenious Frances Maria Madan, who married her first cousin Major Cowper, son of Dr. Cowper's elder brother and heir of the family estate near Hertford. This lady was recently well known, and highly esteemed, among the politer religious people of the metropolis; and she published a volume of devotional poems, which was reviewed in an early Number of our Magazine. By his mother's side, our poet is supposed to have been related to Dr. Donne, the celebrated satirist, whose name she bore. Her character is immortalized by the most beautiful of Mr. Cowper's shorter poems; and it is similarly depicted in an epitaph inscribed on her tomb at Berkhamstead, by her niece the late Lady Walsingham. She died in 1737, leaving two sons by Dr. Cowper, who married again. Her elder son, who is the subject of this Memoir, was born Nov. 15 (old style) 1731. The birth of John, the younger, was coeval with his mother's decease. His character, and his remarkable conversion, are admirably described in a narrative by his brother, with which the Rev. Mr. Newton has lately favoured the public.

William Cowper, when nine years old, was sent to Westminster school. The literary advantages acquired by him in that celebrated seminary, were purchased at the expence of his future peace. Among the numerous and irrefragable proofs of human depravity, the disposition of children to inflict pain, is not the least obvious. Their delight in tormenting animals (if not early repressed by education) might be supposed to originate in childish ignorance and thoughtlessness; but the tyranny they exercise, if permitted, over servants and weaker children, does not admit of a similar extenuation. A public school affords free scope for the cruelty of the greater boys toward their helpless juniors; and Cowper's tender age and constitutional timidity, exposed him peculiarly to this species of oppression. It produced an indelible effect upon his mind through life: and it affords the clue by which his future circumstances are to be explained. Occasional symptoms of derangement, in his early youth, may apparently be ascribed to the same cause. Having endured this trial for nine years, it was succeeded by another, which he was ill prepared to encounter. His natural bashfulness, and his broken spirits, however unsuitable to the profession of a barrister, were not suffered to exempt him from a calling in which his powerful connexions afforded the fairest prospects of advancing his temporal interests. At the age of eighteen, he was articled to an eminent attorney; and three years afterwards, he entered, as a student at law, in the society of the Inner Temple. His genius and inclinations were no better adapted to this pursuit, than his acquired habits. He amused himself with light poetical compositions; and divided his social hours between the convivial or literary intercourse of eminent persons who had been his school-fellows, and the more domestic conversation of his polite and affectionate relations. In 1756 he lost his father, from whom he did not inherit a fortune adequate to his situation in life. He formed about that time, a peculiar intimacy with Sir William Russel, whose premature decease greatly afflicted him. He also cherished a tender attachment to an amiable and accomplished young lady, whose hand was expected to crown his approaching establishment in life.

This important crisis was deferred till he reached his thirty-first year; and its result at that time produced the final disappointment of his earthly hopes. Being nominated, by

the interest of his family, to the lucrative posts of reading-clerk, and clerk of the private committees, in the House of Lords, he conceived so great a dread of officiating before the assembled peers, that notwithstanding the delay and danger to which it exposed his temporal prospects, he determined upon relinquishing the appointment. The effects of such a conflict in his mind, are pathetically represented in the following verses, addressed to one of his female relations, whose faithful memory has enabled Mr. Hayley to communicate them to the public.

" Doom'd as I am, in solitude to waste
The present moments, and regret the past ;
Depriv'd of ev'ry joy I valued most,
My friend torn from me, and my mistress lost ;
Call not this gloom I wear, this anxious mien,
The dull effect of humor, or of spleen !
Still, still, I mourn, with each returning day,
Him—snatch'd by fate, in early youth, away ;
And her—thro' tedious years of doubt and pain,
Fix'd in her choice, and faithful—but in vain !
O prone to pity, gen'rous and sincere,
Whose eye ne'er yet refus'd the wretch a tear ;
Whose heart the real claim of friendship knows,
Nor thinks a lover's are but fancy'd woes ;
See me---ere yet my destin'd course half done,
Cast forth a wand'rer on a wild unknown !
See me, neglected on the world's rude coast,
Each dear companion of my voyage lost !
Nor ask why clouds of sorrow shade my brow,
And ready tears wait only leave to flow ;
Why all that sooths a heart, from anguish free,
All that delights the happy—palls with me !

If these emphatic lines afforded a promise of the future excellence of Mr. Cowper's productions, they were equally predictive of his future distress. They breathe the same wounded spirit with many of his later pieces. The principal difference consists in the author's unacquaintance, at the former period, with the consolations of the gospel ; and his knowledge of their worth, with a sense of their loss, at the latter. The breach was already made, which nothing but the balm of salvation could heal ; and that, no longer than it was infused by appropriating faith. The season was at hand when that restorative became indispensably necessary. Mr. Cowper accepted the appointment of Clerk of the Journals in the House of Lords, in lieu of the more advantageous offices which he had relinquished, hoping that his personal attendance would not be requisite : but this expectation also was

frustrated, and the necessity of appearing in public overwhelmed him with dismay ; while his unwillingness to renounce every prospect of earthly comfort, his fear of injuring the patron who had repeatedly recommended him to promotion, and the urgent exhortations of his intimate acquaintance to surmount a diffidence that appeared to them so unreasonable, excited a tumult in his breast which filled him with inexpressible anguish. In this deplorable condition, his brother John, who had taken clerical orders, made the utmost exertions to tranquilize his mind by such religious arguments as he could adduce ; but to no purpose. Mr. Madan's conversation with his afflicted kinsman was attended with different success. Mr. Cowper felt the redemption of sinners, on which he dwelt, to be the only refuge for his troubled soul ; and its darkness was dispelled, almost instantaneously, by a ray of hope and peace. Mr. John Cowper was astonished at a change, which then seemed to him unaccountable. It was, alas! but transient. Immagining that the faith which is essential to salvation can be attained, was attainable by his own powers, his failure in the trial involved him in aggravated distress ; and the dread of appearing before an earthly tribunal was lost in the horrors of eternal judgment. It is needless here to dwell more particularly upon a scene, the particulars of which have been laid before our readers, as far as was judged expedient, in our extracts from the funeral sermon published by Mr. Greatheed.*. Let it suffice to say, that it terminated in Mr Cowper's removal to St. Alban's in December, 1763. He remained there eighteen months, under the humane care of the late Dr. Cotton, at what was entitled the College: an institution founded by that amiable and ingenious physician, for the relief of persons under mental derangement. The latter and greater part, however, of this period, was spent by Mr. Cowper, not only in the possession of his restored faculties, but in the enjoyment of peace with God through our Lord Jesus Christ. While in a state of convalescence, he opened the book of revealed truth ; and that epitome of the gospel which is comprised in Romans iii. 25, was happily rendered instrumental to his deliverance both from worldly sorrow and spiritual despair.

The state to which he had been reduced, had broken off for ever his former connexions and pursuits ; and having

* See Evan. Mag. for 1800, p. 457 ; and 1801, p. 361.

found the pearl of matchless price, he could cheerfully relinquish them. He sought retirement and concealment at Huntingdon, where he might often have the company of his brother alone, without being known to numerous academical friends, amidst whom he resided at Cambridge; but he could not any where long remain unnoticed. His appearance was striking and interesting. A most intelligent and engaging countenance, a well-proportioned figure, and elegant manners, speedily drew attention from the inhabitants of a rural borough-town. An amiable young man, a student from Cambridge, whose father, Mr. Unwin, a clergyman, then superintended a private classical seminary at Huntingdon, conceived so strong a desire for the acquaintance of this interesting stranger, that he surmounted Mr. Cowper's reserve, and gradually acquired his confidential friendship. Some other young men likewise ingratiated themselves in his esteem; and he was soon introduced to their families, which were among the most respectable in the place. His faithful friend, Mr. Joseph Hill, who had taken the care of his temporal concerns, both corresponded with, and visited him, from London. With his affectionate brother he spent some part of every week, alternately, at their respective places of abode. He resumed also his correspondence with Lady Hesketh, daughter of his uncle Mr. Ashley Cowper, clerk of parliament, in London; and with his cousins at Harlingfordbury, Major Cowper and his lady. In the last correspondent he soon discovered one, who, like himself, lived in fellowship with Christ. His letters to her, will probably appear to the serious reader the most important part of Mr. Hayley's collection. The following extract from one of them, shews how clearly Mr. Cowper discerned, and how warmly he had embraced the leading truths of the gospel, although as yet a stranger to the advantages of an evangelical ministry. "That Jesus is a present Saviour from the guilt of sin, by his most precious blood, and from the power of it by his Spirit; that corrupt and wretched in ourselves, in Him, and in Him only, we are complete; that being united to Jesus by a lively faith, we have a solid and eternal interest in his obedience and sufferings, to justify us before the face of our Heavenly Father; and that all this inestimable treasure, the earnest of which is in grace, and its consummation in glory, is given, freely given to us of God; in short, that he hath opened the kingdom of Heaven to all believers: these are the truths which, by the

Grace of God, shall ever be dearer to me than life itself; shall ever be placed next my heart, as the throne whereon the Saviour himself shall sit, to sway all its motions, and reduce that world of iniquity and rebellion to a state of filial and affectionate obedience to the will of the Most Holy."

Mr. Cowper shortly became more intimate with Mr. Unwin's family than with any other in Huntingdon; and at the close of 1765, he took up his residence entirely with them. Mrs. Unwin had always been extremely fond of reading, and was esteemed for superior intelligence; but she had been remarked for gaiety and vivacity. She soon, notwithstanding, fully entered into Mr. Cowper's religious views, and discovered a change of character that was far from being agreeable to her fashionable acquaintances. Her age exceeded Mr. Cowper's but seven years; yet as she had married very young, and was the mother of his academical friend, he naturally regarded her with a kind of filial, as well as with a spiritual affection. He thus writes of her to his cousin Mrs. Cowper:—"The lady in whose house I live, is so excellent a person, and regards me with a friendship so truly Christian, that I could almost fancy my own mother restored to life again, to compensate me for all the friends I have lost, and all my connexions broken."

In another letter, he describes the manner in which their daily time was employed. "As to amusements, I mean what the world calls such,—we have none. The place indeed swarms with them; and cards and dancing are the professed business of almost all the *gentle* inhabitants of Huntingdon. We refuse to take part in them, or to be accessaries to this way of murdering our time; and by so doing, have acquired the name of Methodists. Having told you how we *do not* spend our time, I will next say how we do:—We breakfast commonly between eight and nine;—till eleven, we read either the Scriptures, or the sermons of some faithful preacher of these holy mysteries. At eleven we attend divine service,—which is performed here twice every day;—and from twelve to three we separate, and amuse ourselves as we please. During that interval, I either read in my own apartment, or walk, or ride, or work in the garden. We seldom sit an hour after dinner: but if the weather permits, adjourn to the garden; where, with Mrs. Unwin, and her son, I have generally the pleasure of religious conversation till tea-time. If it rains, or is too

windy for walking, we either converse within doors, or sing some hymns of Martin's* collection, and, by the help of Mrs. Unwin's harpsichord, make up a tolerable concert; in which our hearts, I hope, are the best and most musical performers. After tea, we sally forth to walk in good earnest. Mrs. Unwin is a good walker; and we have generally travelled about four miles before we see home again. When the days are short, we make this excursion in the former part of the day, between church-time and dinner. At night, we read and converse, as before, till supper; and commonly finish the evening either with hymns or a sermon; and last of all, the family are called to prayers."

While Mr. Cowper's time and attention were so fully occupied with religious objects, it is not strange that his mind should be impressed with a desire to preach the gospel. On this subject he remarks, "I have had many anxious thoughts about taking orders; and I believe every new convert is apt to think himself called upon for that purpose;—but it has pleased God, by means which there is no need to particularize, to give me full satisfaction as to the propriety of declining it. Indeed, they who have the least idea of what I have suffered from the dread of public exhibitions, will readily excuse my never attempting them hereafter. In the mean time, if it please the Almighty, I may be an instrument of turning many to the truth in a private way; and I hope that my endeavours in this way have not been entirely unsuccessful. Had I the zeal of Moses, I should want an Aaron to be my spokesman."—The usefulness to which he alludes in this passage, was no less than the conversion of almost all Mr. Unwin's family. The consequent alteration of their conduct excited the surprize and displeasure of their former intimates, whose round of amusements had long been undisturbed by appearances of genuine godliness. They regretted that a man of Mr. Cowper's accomplishments should have been spoiled for society by religion: and still more, that his delusion should have infected a family so extensively connected as Mr. Unwin's, with the polite inhabitants. That connexion was soon dissolved, and their resentment of the change vented itself in a calumny, to which a gross ignorance of the principles of Christian friendship afforded its sole support.

A solemn and unexpected event removed Mr. Cowper to a vicinity more congenial with his feelings, and more con-

* Mr. Madan's.

ducive to his profit. In the summer of 1767, Mr. Unwin was killed by a fall from his horse. At that juncture, Mr. Newton, then curate of Olney, was travelling thither from Cambridge, and called upon Mrs. Unwin by the desire of the late Dr. Conyers, who had learned from her son, about six months before, the happy change wrought in her mind. Mr. Newton found the family in the depth of affliction for their recent and sudden loss; and as they proposed shortly to remove from Huntingdon, he invited them to fix their abode at Olney. They repaired in the following October, to a house so near the vicarage in which he lived, that by opening a door-way in a garden-wall, they could exchange mutual visits without entering the public street. Mrs. Unwin kept the house; and Mr. Cowper continued to board with her, as he had done in her husband's life-time. Their days were spent nearly as at Huntingdon; except the differences produced by a substitution of frequent evangelical worship for the daily forms of prayer,—the advantages of a more extended religious intercourse,—and the peculiar friendship of Mr. Newton. At the recommendation of the latter, Mr. Cowper's capacity of doing good to the poor, was enlarged by the liberal assistance of the late Mr. Thornton, who secretly distributed the bounties which the providence of God had signally conferred upon him, by a variety of confidential almoners, exclusive of the sums which he personally administered to the relief of the distressed, and to the advancement of the gospel. Mr. Cowper had previously exerted to the utmost his confined ability for similar purposes. While at St. Alban's, he had undertaken the charge of a little boy, who was in imminent danger of ruin, through the depravity and consequent misery of his parents. At Huntingdon he had put this child to school; and having brought him to Olney, he re-visited St. Alban's the following year, in order to bind him apprentice to a useful trade. This lad, whose name was Richard Coleman, afterwards settled at Olney, and married a favourite servant of Mrs. Unwin, whose daughter, by a former husband, was brought up by that lady. It is to be lamented, that neither she nor her father-in-law proved worthy of the charitable advantages by which they were distinguished; but the acceptance of such exertions in the sight of our Heavenly Father, is independent of the success with which they may be attended on earth. Mrs. Unwin, whose income was larger, employed it, to an unusual degree, in the relief of poor families.

Mr. Cowper's epistolary intercourse with his friends and relations, became, from whatever cause, less frequent, after his settlement at Olney. The distance from Cambridge being greatly increased, he could only occasionally enjoy interviews with his brother. In February, 1770, he was called thither to attend one whom he so dearly loved, in his last illness. He expired the 20th of the following month, after having afforded the most satisfactory evidence, that his brother's zealous and affectionate endeavours to promote his spiritual welfare, had not been in vain.

During the interval that elapsed between Mr. Cowper's retirement from London and this period, it does not appear that he had employed his poetical talents, except in a few occasional hymns. They were, however, then called forth, by a friendly compact with Mr. Newton, to supply his congregation with a new assortment of hymns for public worship. Those which, in the first edition of the Olney collection, are distinguished by the letter *C*, prefixed, demonstrate how well he could adapt his compositions to the purposes of evangelical devotion. The degree to which his mind was then absorbed in religious engagements, and the exalted comfort he enjoyed in communion with Christ and his people, would not probably have been accommodated with ease to subjects of a less spiritual nature. It is remarkable, that as the afflictions which suspended his poetical essays, preceded his religious convictions, so his attention to composition was renewed before his privation of spiritual comfort. Religion, therefore, appears rather to have stimulated than to have impeded his poetical exertions. Had his spiritual enjoyments extended throughout his life, it is probable that he might not have written so much; but what he had written would doubtless have been more uniformly marked with spirituality, and more elevated by heavenliness of mind.

An important change would, in that case, also have occurred in his temporal condition. Mrs. Unwin's son had taken orders; and her daughter was married to an evangelical clergyman. Her intimate friendship with Mr. Cowper had been matured by an exchange of mutual kindnesses for several successive years; and, after their removal to Olney, by dwelling together without other inmates. The cordial esteem and filial affection which Mr. Cowper, had at first entertained for her, gradually assumed the similitude of a conjugal attachment. They had no prospect of separation during life; and

without a matrimonial union, so intimate a connexion between them was liable to malevolent aspersion. The difference of their ages was trifling, compared to that which had subsisted between a Howard, or a Johnson, and the companions for life who were chosen by those eminent men: probably from motives somewhat similar to those which induced Mr. Cowper to propose marriage with Mrs. Unwin. The time for accomplishing their union was fixed, when his relapse into constitutional melancholy frustrated their design. It afforded to Mrs. Unwin an occasion of proving herself worthy to have been the wife of Cowper. She devoted her own life to the preservation of his; and it pleased God to prosper her efforts to that effect, though not to fulfil her hopes of his complete recovery. Her fortune, her time, her health, her comfort, and (in some degree) her reputation, were sacrificed to his safety and relief. His heart was deeply sensible of what he owed to her; and he only waited for deliverance from the distress of mind which unfitted him for every social engagement, to complete that which he had formed with Mrs. Unwin. He has repeatedly said, That if he ever again entered a church, it would, in the first instance, be to marry her. So groundless were the reports that have been circulated, at later periods, of the probability of his marriage with other persons.

(To be concluded in our next.)

DEATH OF VOLTAIRE.

It was during Voltaire's last visit to Paris, when his triumph was complete, and he had even feared that he should die with glory, amidst the acclamations of an infatuated theatre, that he was struck by the hand of Providence, and fated to make a very different termination of his career.

In the midst of his triumphs a violent hemorrhage raised apprehensions for his life. D' Alembert, Diderot, and Marmontel, hastened to support his resolution in his last moments, but were only witnesses to their mutual ignominy, as well as to his own.

Here let not the historian fear exaggeration. Rage, remorse, reproach, and blasphemy, all accompany and characterize the long agony of the dying atheist.

His death, the most terrible that is ever recorded to have stricken the impious man, will not be denied by his companions in impiety. Their silence, however much they may wish to deny it, is the least of those corroborative proofs which could be adduced. Not one of the sophisters has ever dared to mention any sign given of resolution or tranquility by the premier chief, during the space of three months, which elapsed from the time he was crowned in the theatre, until his decease. Such a silence expresses, how great their humiliation was in his death!

It was in his return from the theatre, and in the midst of the toils he was resuming, in order to acquire fresh applause, that Voltaire was warned, that the long career of his impiety was drawing to an end.

In spite of all the sophisters flocking around him in the first days of illness, he gave signs of wishing to return to the God whom he had so often blasphemed. He called for the priests who ministered to *him*, whom he had sworn *to crush*, under the appellation of the wretch*.

His danger increasing, he wrote the following note to the Abbe Gaultier:

"You had promised me, Sir, to come and hear me, I intreat you would take the trouble of calling as soon as possible.

(Signed) VOLTAIRE."

Paris, Feb. 26. 1778.

A few days after, he wrote the following declaration, in presence of the same Abbe Gaultier, the Abbe Mignot, and the Marquis de Villevieille, copied from the minutes deposited with M. Moinet, Notary, at Paris.

"I, the underwritten, declare, that for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myself to the church, the Reverend the Rector of St. Sulpice having been pleased to add to his good works that of sending to me the Abbe Gaultier, a priest, I confessed to him; and, if it pleases God to dispose of me, I die in the Holy Catholic Church, in which I was born; hoping that the divine mercy will deign

* It is well known that Voltaire had been accustomed, for many years, to call our blessed Saviour *The Wretch, l'Infame*, whom he vowed to *crush*. The conclusion of many of his letters is in these words—*Ecrasez l'Infame*—*Crush the Wretch.*

to pardon all my faults. If ever I have scandalized the Church, I ask pardon of God and of the Church.

(Signed) VOLTAIRE.

March 2, 1778.

In presence of the Abbe Mignot, my nephew ; and the Marquis de Villevieille, my friend."

After the two witnesses had signed this declaration, Voltaire added these words, copied from the same minutes.

" The Abbe Gaultier, my confessor, having apprized me that it was said among a certain set of people, ' I should protest against every thing that I did at my death ;' I declare that I never made such a speech, and that it is an old jest, attributed long since to many of the learned, more enlightened than I am."

Was this declaration a fresh instance of his former hypocrisy? for he had the mean hypocrisy, even in the midst of his efforts against Christianity, to receive the sacrament regularly, and to do other acts of religion, merely to be able to deny his infidelity, if accused of it. After the explanations we have unfortunately seen him give of his exterior acts of religion, might there not be room for doubt? Be that as it may, there is a public homage paid to that religion in which he declared he meant to die, notwithstanding his having perpetually conspired against it during his life. This declaration is also signed by that same friend and adept, the Marquis de Villevieille, to whom, eleven years ago, Voltaire was wont to write, " Conceal your march from the enemy, in your endeavours to crush the Wretch !"

Voltaire had permitted this declaration to be carried to the Rector of St. Sulpice, and to the Archbishop of Paris, to know whether it would be sufficient. When the Abbe Gaultier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators had strained every nerve to hinder the chief from consummating his recantation, and every avenue was shut to the priest, whom Voltaire himself had sent for. The demons haunted every access ; rage succeeded to fury, and fury to rage again, during the remainder of his life.

Then it was that D'Alembert, Diderot, and about twenty others of the conspirators, who had beset his apartment, never approached him, but to witness their own ignominy. He would often curse them and exclaim, " Retire ! It is you that have brought me to my present state ! Begone ! I could have

done without you all; but you could not exist without me! And what a wretched glory have you produced me?"

Then would succeed the horrid remembrance of his conspiracy. They could hear him, the prey of anguish and dread, alternately supplicating or blaspheming that God whom he had conspired against and in plaintive accents would he cry out, "Oh Christ! Oh Jesus Christ!" and then complain that he was abandoned by God and man. The hand which had traced in ancient writ the sentence of an impious and reviling king, seemed to trace before his eyes, *Crush then, do crush the Wretch.* In vain he turned his head away; the time was coming apace when he was to appear before the tribunal of him whom he had blasphemed: and his physicians, particularly M. Troncin, calling in to administer relief, thunderstruck, retire, *declaring the death of the impious man to be terrible indeed.*

The pride of the conspirators would willingly have suppressed these declarations, but it was in vain. The Mareschal of Richelieu flies from the bed-side, declaring it to be a sight too terrible to be sustained; and M. Tronchin, that *the furies of Orestes could give but a faint idea of those of Voltaire.*

ON MARRIAGE.

To the Editor of the Christian Observer.

You have probably known, within the circle of your acquaintance, some young persons, apparently of real piety, who, contrary to the sober sense of their own mind, have been induced, by some insufficient motive, accompanied, perhaps, with a delusive hope of doing good, to form connections with those who were not, with regard to religion, of like sentiments with themselves. As it is to be feared that such marriages are not unfrequently contracted, as they are contrary to the plain direction of Scripture—"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" and as they are generally productive of much injury or unhappiness to the pious character, rather than of benefit to the opposite one, it may be useful to introduce to your readers some judicious advice upon this subject, which I have met with in the writings of an old Divine.

To this Divine the following question was proposed—*Whether a Protestant lady, of strict education, might marry a Papist, in hope of his conversion, he promising not to disturb her in her religion?*" The answer he gave, (as he himself suggests) will apply almost equally to the question of such a person's marriage with an ungodly Protestant; with an irreligious or unconverted man of the world. His reasons (which I shall give you in his own language) for thinking that in all ordinary cases a marriage of this kind is improper and sinful, are these:

"1. A husband is especially to be a meet-helper in matters of the greatest moment; and this help is to be *daily* given, in counselling in the things that concern salvation, instructing in the Scriptures, exciting grace, subduing sin, and helping the wife in the constant course of a holy life, and in her preparation for death and the life to come! And a humble soul that is conscious of its own weakness, will find the need of all this help! which, how it can be expected from one who only promiseth not to disturb her in her religion, I cannot understand! I should as soon advise her to take a physician in her sickness, who only promiseth not to meddle with her health, as a husband who only promiseth not to meddle with her in matters of religion.

"2. A husband, who is no helper in religion, must needs be a hindrance! For the very diversions of the mind from holy things, by constant talk of other matters, will be a very great impediment! And as not to go forward is to go backward, so not to help is to hinder, in one of so near relation. How hard it is to keep up the love of God, and a delight in holiness and heavenly desires, and a fruitful life, even under the greatest helps in the world, much more among hindrances, and especially such as are in our bosom and continually with us, I need not tell a humble and self-knowing Christian. And of what importance these things are, I shall not declare till I am speaking to an infidel or impious person.

"3. And as for the *conversion* of another, marriage is none of the means that God hath commanded for that end (that ever I could find:) preaching, or conference with judicious persons, are the means of such conversion; and, if it be a hopeful thing, it may be tried and accomplished first. There are enough of us who are ready to meet any man of the papal way, and to evince his errors. If reason, or Scripture, or the Church, or sense itself, may be believed, we shall

quickly lay that before him which hath evidence enough to convince him; but if none of this can do it before hand, how can a wife hope to do it? She ought not to think a husband so fond and weak, as in the matters of his salvation to be led by his affections to a woman, against his reason, his party, and his education; or if she can do more than a learned man can do, let her do it first, and marry him after. I had rather give my money, or my house and land, in charity, than to give myself in charity, merely in hope to do good to another. It is a love of friendship and complacence, and not a love of mere benevolence, which belongeth to this relation. Moreover, error and sin are deep rooted things, and it is God only that can change such hearts, and women are weak, and men are the rulers; and therefore to marry, if it were a vicious ungodly Protestant, merely in hope to change him, is a course which I think not meet here to name, or aggravate as it deserveth.

"4. Yea, she may justly fear rather to be changed by him; for he hath the advantage in authority, parts, and interest; and we are naturally more prone to evil than to good. It is easier to infect twenty men than to cure one; and if he speak not to her against her religion, enough more will.

"5. Or if she be so happy as to escape perversion, there is little hope of her escaping a sad calamitous life; partly by guilt, and partly by her grief for a husband's soul, and partly by family disorders and sins, and also by daily temptations, disappointments, and want of those helps and comforts in the the way to heaven, which her weakness needeth and her relation should afford; so that if her soul escape, she must look that her great affliction be the means; and yet we cannot so confidently expect from God, that he will sanctify to us a self-chosen affliction as another."

Our author, it will be seen, has not spoken of the hindrances which would, probably, arise to the pious education of the children of such parents, a point which should be well weighed, and considered as of great importance by every serious person. But what he has said deserves much attention; and should his remarks, Mr. Editor, assist any of your readers to form their sentiments, and to order their conduct aright in a matter so intimately connected with their present and eternal welfare, they will, doubtless, thank you for allowing them to be transplanted from the page of an old folio into that of the Christian Observer.

J.

GENERAL STATE OF RELIGION.

Extracted from the Minutes of the General Assembly of the Presbyterian Church in the United States of America.

THE Assembly heard, at more than usual length, and with more than common satisfaction, the accounts received from their members, of the state of religion, within the bounds of the Presbyterian church. Since an inquiry of this nature has become a part of the annual business of the Assembly, it may be confidently asserted, that no result was ever presented to our body so favourable, and so gratifying to the friends of truth and piety.

There is scarcely a Presbytery under the care of the Assembly, from which some pleasing intelligence has not been announced; and from some of them communications have been made; which so illustriously display the triumphs of evangelic truth, and the power of sovereign grace, as cannot but fill with joy the hearts of all who love to hear of the prosperity of the Redeemer's kingdom.

In most of the northern and eastern Presbyteries, revivals of religion, of a more or less general nature have taken place In these revivals, the work of divine grace has proceeded, with a few exceptions, in the usual way. Sinners have been convinced and converted by the *still small voice* of the Holy Spirit, and have been brought out of darkness into marvellous light and from the bondage of corruption into the glorious liberty of the children of God, *without any remarkable bodily agitations, or extraordinary affections.* In this calm, and ordinary manner many hundreds have been added to the church, in the course of the last year; and multitudes of those who had before joined themselves to the Lord, have experienced times of refreshing and consolation from his presence.

In many of the southern and western Presbyteries, revivals more extensive, and of a more extraordinary nature have taken place.—While many, within the bounds of those Presbyteries, have been, as is hoped, effectually called, without any exercises other than those which have generally attended the pro-

gress of vital piety; there have been multitudes of instances, in which *great bodily agitations*, and other circumstances, out of the usual course of religious exercise, have attended the work. As these extraordinary appearances have been before announced by the Assembly, and as the knowledge of them is generally diffused throughout the American churches, it is not judged necessary to enter into minute details on the subject. The Assembly would only observe, that although they forbear to express any opinion, as to the origin and nature of some of those circumstances, which have attended the southern and western revivals; and which have attracted so much of the attention of the religious world; yet they are constrained to acknowledge with thankfulness, that the last year, while it presented a continuance, and great extention of this extraordinary work, furnished also increasing evidence, that it is indeed the work of God, for which the friends of piety are bound to praise his holy name.

The Assembly cannot believe that a dispensation, by means of which, the ignorant are enlightened, the vicious reclaimed, the erroneous made to acknowledge and obey the truth as it is in Jesus, the haughty infidel humbled and brought to bow penitent and believing before the cross of Christ, and the general aspect of society, changed from dissoluteness and profanity, to sobriety, order, and comparative purity, can be any other, than a dispensation of the grace of God. And as there appears to be growing evidence that these are the happy fruits of the above mentioned remarkable work, the Assembly cannot hesitate to recognize in it the same divine power, which has, in every age, appeared in a greater or smaller degree, to build up Zion, to confound the wisdom of this world, and to show, that when the great Head of the church will work none can hinder him. It would be easy for the Assembly to select some very remarkable instances of the triumphs of divine grace, which were exhibited before them in the course of the very interesting narratives presented in the free conversation:—Instances of the most malignant opposers of vital piety being convinced and reconciled;—of some learned, active, and conspicuous infidels becoming the signal monuments of that grace which once they despised;—and various circumstances which display the holy efficacy of the gospel. But forbearing to enter into minute details on this subject, they would only in general declare, that in the course of

the last year, there is reason to believe, that several thousands, within the bounds of the Presbyterian church, have been brought to embrace the gospel of Christ; and large accessions of zeal and of strength, as well as of members, given to his people.

The Assembly were gratified to be informed, that even in those parts of our church where no remarkable revivals have occurred, the word and ordinances of the gospel, have been, in many places, more generally, and more seriously attended upon in the course of the last year, than for some time before; that infidelity is less bold and active than formerly; and that, on the whole, appearances have become more encouraging since the last conversation in the Assembly on this subject.

The Assembly consider it as worthy of particular attention, that most of the accounts of revivals communicated to them, stated, that the institution of praying societies, or seasons of special prayer to God for the out-pouring of the spirit, generally preceeded the remarkable displays of divine grace, with which our land has been recently favoured. In most cases, preparatory to signal effusions of the Holy Ghost, the pious have been stirred up, to cry fervently and importunately, that God would appear to vindicate his own cause.—The Assembly see in this a confirmation of the word of God, and an ample encouragement of the prayers and hopes of the pious, for future and more extensive manifestations of divine power. And they trust that the churches under their care, while they see cause of abundant thankfulness for this dispenstion, will also perceive, that it presents new motives to zeal and fervour, in applications to that throne of grace, from which *every good and perfect gift cometh.*

The Assembly also observed with great pleasure, that the desire for spreading the gospel, among the destitute inhabitants on our frontiers; among the blacks; and among the savage tribes, on our borders; has been rapidly increasing, during the last year, in various parts of our church. The Assembly take notice of this circumstance with the more satisfaction, as it not only affords a pleasing presage of the spread of the gospel, but also furnishes agreeable evidence of the genuineness, and the benign tendency of that spirit, which God has been pleased to pour out upon his people.

The Assembly consider the prospects of our church in the frontier settlements, as more favourable than they have been,

at the date of any former report. They are gratified to hear, from various quarters, that new churches are rapidly forming; increasing in the number of their members, and in their punctual attendance on the means of grace: that many of these churches have been, within a short period, supplied with stated pastors; and that more missionary labours are called for in the above mentioned settlements, than any arrangements heretofore can possibly supply.

Information of a very pleasing nature, was also communicated to the Assembly, by the delegates from the General Association of Connecticut, of a work of divine grace in various parts of that state—especially in Yale college; in which important institution, many of the youth, have hopefully become pious.—The probable influence of such an event, in so respectable a seminary of learning, on the church of Christ generally, and particularly in the state of Connecticut, cannot but make a very pleasing impression on the friends of piety.

On the whole, the Assembly cannot but declare with joy, and with the most cordial congratulations to the churches under their care, that the state and prospect of vital religion in our country, are more favourable and encouraging, than at any period within the last forty years. They see indeed much to lament, in the infidelity, the vice, the profaneness, the lukewarmness and formality, which still in many places abound: but they believe it would be ingratitude to the gracious head of the church, as well as injustice to the friends of religion, not to announce, that the aspect of our American Zion is, in general, unusually cheering:—and that those who feel interested in the advancement of the Redeemer's kingdom, while they are called upon by new and additional motives to implore the continuance and extension of his mercy, have abundant reason to be encouraged, and to rejoice in the hope that God will make still more rich and glorious displays of his power and grace—"until he establish Jerusalem and make her a name and a praise in the earth—Until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

BRIEF REMARKS

ON THE IMPROPER USE OF THE WORD CO-OPERATION IN THEOLOGY.

In the discussion of theological subjects, as well as in that of all other subjects, it is often of great importance to the cause of truth, and to the clear understanding of the subject discussed, that the leading terms of the discussion should be accurately discriminated and explained. To a want of attention to this circumstance we may ascribe many of the indistinct and erroneous views which some writers have exhibited, and many readers have adopted, of several of the most interesting points of Christian theology.

There is a term which often occurs in the writings of a certain class of divines, which has been strongly objected to by some, and as strongly maintained by others; and which, from the indiscrimination of the controversialists who have discussed its merits, has on many occasions, failed to receive that elucidation of which it is capable, and which it appears to require.

The term now alluded to, is that of *co-operation*, a term which has been frequently applied to express the concurrence of divine and human agency, in order to the salvation of man. Those who use the word, consider justly that in order to salvation, God works and man works; therefore they say, that God and man *co-operate*. The impugners of the term as justly consider, that what God does, he does fully, effectually, and independently; and neither needs nor admits any auxiliary concurrence in the accomplishment of his works; therefore they esteem the term *co-operation*, when applied to the case just mentioned, as conveying an idea derogatory to the supreme and almighty power of God, and tending to an undue exaltation of human ability.

Perhaps the merits of the case will be rendered somewhat clearer, and the determination of it more prompt and easy, if we consider into what distinct classes the *facienda*, (things to be done) in accomplishing the salvation of a sinner, may be divided. Now these are, at least, three in number—First,

those things which are done *for us*—Secondly, those things which are done *in us*—and, Thirdly, those things which are done *by us*. These are indeed all connected, and, in one direction, dependant; yet they are distinct. In the first class are the incarnation, obedience, sufferings, death, resurrection, and intercession of the Son of God. In the second, are "the washing of regeneration, by the renewing of the Holy Ghost;" the implantation of faith, repentance, love, and the other graces of the Spirit; and also the nourishment of those graces, by the "continual dew" of the same Spirit, from whom they derived their existence. And, in the third class, are the active exercise and display of those graces, in a series of those holy practices, which result from holy principles, and comprehend all the duties which belong to godliness, righteousness, and sobriety.

From this view of the subject it appears, that while it is affirmed that God works, it is not to be inferred that man may be idle. On the contrary, he has a work to do, which is great, difficult, and indispensable to his salvation. Why then, it may be asked, is it improper to say, that God and man *co-operate?* It is conceived to be improper, because it is *incorrect* and *unsafe*. It is incorrect, forasmuch as God and man *do not work together in the same act, or in the same sort of act*. For instance, God *gives* faith, but man *exercises* it. Here God is *alone* in *his* act, and man is *alone* in *his;* for man does not *give* faith, neither does God *exercise* faith. So also, Christ *gives* repentance and man *repents;* but Christ is completely excluded from all participation in the act of repenting; and man is completely excluded from all concurrence in the act of bestowing the power to repent.

It is uneccessary to add any farther instances in illustration of a point, which, if not self-evident, must be sufficiently exemplified by the instances already brought forward.

It is also to be considered, that the work of God, and that of man, are not *coincident* as to *time*. The spiritual operations of man are dependant, and *consequent* upon the energetic operations of God.—God draws us, *before* we run after him: his gracious and persuasive calls *precede* our dutiful obedience; he *first* says, "seek ye my face," and *then*, the willing heart says, "Thy face, Lord, will I seek."

It may be added, that nothing which is predicated of man, as his act in order to salvation, is predicable of God, as his; and *vice versa*.

It is presumed then, that we may safely come to this conclusion, that the term *co-operation* should be disused, in the case and connection in which it has now been considered. It is a term, which tends to mislead the ignorant, and to offend the discerning; for if used without explanation, it is dangerous; and when explained, it appears, from the explanation itself, to be incorrect.

ONATRAMA.

REMARKS ON BAXTER'S LETTER.

AN account has lately been published of "A revival of Religion" in the State of Kentucky, attended with circumstances which render it peculiarly entitled to notice. A letter of the Rev. G. Baxter, principal of Washington College, dated the 1st of January, 1802, states, that a year before, the whole of that country was remarkable for vice and dissipation, and a majority of its inhabitants were professed infidels; but that, in the course of the spring and summer of 1801, such salutary effects were produced by the preaching of the Baptists and Presbyterian Ministers, that Kentucky became an uncommonly moral place. "A profane expression, it is said, was scarcely heard; a religious awe seemed to pervade the country; and some deistical characters confessed, that, from whatever cause the revival might originate, it certainly made the people better. Its influence was no less visible in promoting a friendly temper," whilst a spirit of lively and fervent devotion was universally prevalent.

Thus far we rejoice, with every true Christian, in the effects which appear to have been produced: they are the proper fruits of Christianity. It is, therefore, with regret that we find the account to contain some things which are open to objection.

Assemblages having met for social worship in the open air, consisting, in some cases, of 8, 10, or 12,000, and in one instance of 20,000 people, it became necessary for several ministers to officiate at the same time in different parts of the same congregation, and many of the hearers wandering from preacher to preacher, an appearance of confusion and disorder was created.

The length of the worship formed another extraordinary circumstance. "The people," it is said "after they were dismissed, shewed a strange reluctance at leaving the place; they generally continued some time in the meeting-house, in singing or in religious conversation." At Cane-Ridge they met on Friday and continued till Wednesday evening, night and day, without intermission, either in public or private exercises of devotion, and with such earnestness, that heavy showers of rain were not sufficient to disperse them. On other sacramental occasions, they generally continued on the ground until Monday or Tuesday evening; and had not the preachers been exhausted and obliged to retire, or had they chosen to prolong the worship, they might have kept the people any length of time they pleased."

But by far the most remarkable circumstance was, "that the people began to fall down in great numbers under serious impressions, even during the most solemn parts of divine service," exciting, as might be expected, universal astonishment, and a curiosity which could not be restrained. Many crowded round the individuals who had fallen, in order to see how they were affected, and thus impeded the service; until, at length, "the falling down became so familiar as to excite no disturbance. When persons fell, those who were near took care of them; and every thing continued quiet until the worship was concluded. At Cane-Ridge sacrament not less than 1000 persons fell prostrate to the ground, among whom," it is added, "were many infidels." At another sacrament, "the number that fell was thought to be more than 300."

The account given by Mr. Baxter of this phænomenon is as follows:—"Immediately before they (viz. the people who fall down) become powerless, they are seized with a general tremor, and sometimes, though not often, they utter one or two piercing shrieks in the moment of falling. Persons in this situation are effected in different degrees; sometimes, when unable to stand or sit, they have the use of their hands, and can converse with perfect composure. In other cases they are unable to speak; the pulse becomes weak, and they draw a difficult breath about once in a minute: in some instances, their extremities become cold, and pulsation, breathing, and all the signs of life forsake them for nearly an hour. Persons who have been in this situation have uniformly

avowed, that they felt no bodily pain; that they had the entire use of their reason and reflection; and when recovered, they could relate every thing that had been said or done near them, or which could possibly fall within their observation. Persons have sometimes fallen on their way from public worship, and sometimes after they had arrived at home; and, in some cases, when they were pursuing their common business on their farms, or when retired for secret devotion. Numbers of thoughtless persons have fallen as suddenly as if struck with lightning; many professed infidels, and other vicious characters, have been arrested in this way, and sometimes at the very moment when they were uttering blasphemies against the word. This falling is common to all ages, sexes, and characters."

We have felt considerable reluctance in bringing these strange transactions to the knowledge of our readers, but considering ourselves in some degree pledged to afford them a correct account of the state of religion, we did not feel at liberty to overlook so material a piece of religious intelligence. We should conceive, however, that we failed in our duty, if, while we exhibited the facts which have taken place, we omitted those comments, which a regard to truth, and to the interests of real religion, seem to us to require. We deem it the more necessary to do this, as the Editors of the Evangelical Magazine have stated that account of Mr. Baxter, from which we have given extracts, and which they have given at length, to be *the most correct, judicious, and satisfactory they have seen*, and have not expressed their disapprobation of any of the circumstances which we have related.

In this representation of Mr. Baxter's account we can by no means concur; for, to say no more, he seems to us to regard some appearances, which are of a very doubtful and suspicious nature, as marks of conversion. The strange occurrence, for instance, of falling down, is spoken of, not merely as a weakness to be tolerated, but as an effect to be rejoiced in of the presence and power of God. No doubt seems to be expressed respecting the real conversion of those who thus fell down; and although the circumstance of falling down is not made the only evidence, yet it is brought forward in such a manner as to imply, that it must be regarded as no very doubtful evidence of the operation of divine grace.

We are too well acquainted with the weakness and inconsistency of man, to argue, that such extravagances may not, in

certain cases, attend a real change in a man's religious state; but to regard them with complacency, as probable indications of sincere conversion, is, on the most favourable supposition, to substitute mere animal feeling,—the effect of sympathy or of something worse, in place of the solid and essential graces of the Christian character. If a man is taught to date his conversion from the period of his *falling down*, that strange event will naturally acquire a vast importance in his eyes.—He will despise the more slow and ordinary methods of instruction, and he may even be influenced to continue in his former ignorance, by the circumstance of his having a singular and surprising tale to relate, which, whilst it is considered as placing his conversion beyond a doubt, may, notwithstanding, tend to generate conceit, and spiritual pride; and by rendering him high-minded, may lead to a relapse into sin, and, perhaps, to a final apostacy.

Let it be remembered, in confirmation of the view now given, that very violent emotions are generally found to be short-lived. The Rev. Mr. Edwards, Mr. Berridge, Mr. C. Wesley and others, who had an opportunity of narrowly considering the subject, were of a similar opinion, and it has derived considerable support from occurrences which, within the last ten years, have taken place in the West-Indies. The writer of these remarks has himself known many who have sustained, in what they were taught to conceive the moment of their conversion, bodily emotions of a similar and no less violent kind; but truth compels him to state, that though some good moral effects accompanied the event, in the end both the religion and the morality entirely disappeared. Such, indeed, may be expected to be the effect of establishing unscriptural tests of conversion.

It may also be remarked, that the appearances spoken of by Mr. Baxter as supernatural, appear to us to be perfectly natural. The sympathetic nature of all violent emotion is well known to those who have studied the moral and physical constitution of man; and, in the case under consideration, there are many things likely to increase its power and prevalence. When men are made to believe that falling down is a sure, or even probable, proof of conversion, they readily yield to the impassioned tones of the preacher, and encourage in themselves a sympathy with those who scream and are falling down around them. This is true, especially of weakly and nervous persons; and the want of sleep, long fastings,

protracted attendance on divine worship, as well as crowded audiences, must greatly add to the effect. Ministers, therefore, ought to be very fearful of using language which may lead uninformed or enthusiastic minds to regard such things as a probable indication, and still more as a decisive proof, of conversion.

It is a well known fact, that, in general, these strange emotions are not so involuntary as they appear to be; for it has usually been found to be very easy for the preachers to repress them, when they are inclined to do so.

Having already extended this article to a great length, we shall now bring it to a close. But let us first request any one, who may doubt the justice of the preceding observations, to weigh well this question, Whether he can ascribe to God, the God of order and wisdom, such wild and disorderly effects as have been described? May they not even be the devices of that enemy, who is emphatically called in scripture, "the Deceiver" of the world, who would thus delude men into a false estimate of their spiritual state, and also bring into disrepute the common, but far more valuable, effects produced by the zealous and faithful preaching of the Gospel? [Ch. Obs.]

Religious Intelligence.

EXTRACTS FROM A JOURNAL
WRITTEN BY MR. CAREY.

Jan. 29. 1801. I went to an idol's temple in a neighbouring village where I had once a-week, by appointment, met with a number of Hindoo Deists. Brother Marshman staid in the market place, where he tried to speak to the people; but many of them laughed and shouted, in order to prevent him, and at length proceeded to make a bustle in the crowd. A spectator, feeling for his situation, proposed to conduct him to me. On the road, he was pelted with dirt and cow-dung, but discovered no resentment.

Feb. 1. Lord's day. Went out early in the morning, and met a number of people who came from a distance; they heard the word peaceably, and I addressed them with pleasure. After breakfast, I went to Kristno's house; read, and

expounded a chapter to his family. In the afternoon, brother Marshman preached in English. In the evening, I went to a village called Chatterah. Meeting with a brahman who appeared ignorant, but very talkative, our conversation brought others to the spot. One man said that the gods of the Hindoos were nothing; I acquiesced in this, and pursued the concession farther than he intended. He soon left me. A very wicked brahmam whom I had known before, immediately accosted me in the most indecent language. While I was reproving him, a common prostitute passed by; when he exclaimed with the utmost impudence, "There goes a goddess; those are the preservers of the world!" and a torrent of such ribaldry. I instantly seized hold of both his hands, and held him fast while I addressed him in the following manner, in the presence of all the people:—"You are a brahman! You ought to be the instructor of these people, (pointing to the sooders), and to walk so as to afford them a proper example. Instead of this, you debase yourself to a hololkar. I appeal to those who are present, whether any thing can be more mean and vile than what you have spoken; and whether any employment can be more degrading than your present conduct? You must henceforth be regarded as one who is wicked in grain. I beseech you, ye sooders, see what a creature you call your teacher, your priest, your mediator, your god. Be ashamed of these abominations, repent of your sins, and seek the way of truth." After a few more words, I released him and let him go. I then addressed myself to two others; but they replied with great warmth, "What right have you to teach us? You are not our gooroo. Pray teach your own countrymen—we will not hear—keep at a distance—do not touch me." One of them had just bathed and accounted himself purified. After a little more conversation with the people in the street, a number of boys set up a shout of Hurry bol, hurry bol. It being night, I left the place. Ram Boshoo was with me; he enquired of some of the brahmans what was the cause of their opposition? They said, "Because he tells us of Jesus Christ—that hated name!" He endeavoured to reason with them, but met with abuse in return. Poor man, he gets a little of the reproach of a missionary, but none of the enjoyment.

Feb. 5. Brother Marshman and I went to the village where he met with so much opposition last week. We intended to have kept together; but I had no sooner begun with the peo-

ple near the market-place, than some one offered to conduct him where he might meet with a number of hearers, and he went. After having reasoned with the people, and exhorted them till late in the evening, I felt great anxiety for brother Marshman. Accompanied with another person, I went out to seek for him; but no one could tell us whither he was gone. However we had the pleasure to find him safe, and we returned home together after the labours of the day. I believe that the people in general would hear us with quietness; but there are certain lewd fellows of the baser sort who are ready to put the whole place where we preach into an uproar.

Feb. 8. Lord's day. Going out this morning, I met with a brahman from Kashmeer; he spoke very high Hindostanee and Persian, which was a little to my disadvantage in conversation with him. He seemed much provoked with our missionary labours, and said, "You have spoiled two persons casts already. We cannot hear you. You will make pretty creatures of these Bengallees." To this, he added some abusive language. His vociferation brought a number of people together, to whom I afterwards spoke the word of life. I then went to Kristno's house: read and expounded the 15th of Luke to the family, and returned home to English worship at eleven o'clock. After dinner, I went to another village; found a few persons, who were very inattentive, but met with no opposition. Returned in the evening, and reached from the story of Zaccheus.

Feb. 14. Nothing remarkable has occurred these six days. I went out with brother Marshman the other evening; several brahmans were present. I, however, carried on a conversation with a Mussulman, which the brahmans had endeavoured to engage me in, for the purpose of getting out of the scrape themselves. His objections were much like those of the Hindoos; viz. that god had appointed several sorts of religion for different sorts of people in the world; and that therefore Hindoos ought to worship according to the Hindoo books, Mussulmans according to the Koran, and Christians according to the Bible. This poor man endeavoured to make it appear, that Adam, the prophets, and even Jesus Christ, were all Mussulmans. Last evening we went out again, and met with an attentive congregation. On our way, we saw a man lying very ill, but not dead; his friends however had already prepared a quantity of wood and straw to burn the corpse, and his widow with him! Affected with the appear-

ance of this untimely preparation, we turned aside to inquire for the afflicted, and found him in the last stage of a consumption, but thought it very probable that he might continue many days. We took the opportunity of teaching the people the inefficacy of their river to cleanse from sin, and the necessity of the atonement of Christ for that purpose.

Feb. 15. Going out this evening, I saw a number of people assembled around a devotee, a man who walks about with his arm continually stretched upwards, and who never speaks; the brahmans respect him as a kind of divinity. After I had preached to an attentive congregation, one of the brahmans informed me that he had read some part of the Bible in English, could repeat the Lord's prayer and the ten commandments; that he did not pay the smallest respect to the Hindoo idols, and that there were several others of the same cast who were like minded. Much of this is to be attributed to the distribution of spelling books, and other small tracts, which have had a considerable effect in enlightening the minds of the people; and proves how much good may be done by very trifling means.

Feb. 17. The same brahman came to us again to day, and we spent many hours with him in religious conversation. He had, it seems, by some accident, met with a little book entitled, if I mistake not, Dialogues between a missionary and an Indian, written by Wilson, bishop of Sodor and Man. This book had made a considerable impression on his mind, and he appeared upon the whole, to be an inquisitive and interesting character. To shew his contempt of brahmanism he set his foot upon the gaytree, or sacred verse, which none but brahmans may pronounce; and afterwards took his poito from his neck, and wound it round his great toe.

Feb. 18. We had a long conversation with the brahman again to-day, and he engaged to introduce me to a number of his stamp at Calcutta. He also told us in what manner he had talked with the brahmans about consecrating a stone, and making it an idol. "You know (said he) that this is a stone; a workman cut it into its present form; it could do nothing before it was thus shaped; and can you suppose that the labours of a stone cutter could give it divine power?" They answered, "No: but the priest anoints it, and pronounces the words of consecration; upon which, the divinity enters into it." The brahman replied, "Well, if you have power to confer divinity upon a stone, I should think you

might turn a man into a deity. You see that I am a poor man, and have much trouble in the world—but a stone meets with none; besides, I can speak and eat the sacrifices, which a stone cannot. Now, why not turn me into a god? If you could do this, it would be an act of charity; for I should get rid of all my trouble, and be happy at once. Besides, being a man and a brahman, I have the first claim upon you."——

The following passage is in Mr. Mashman's Journal of May 5. 1802:—"Received a most affectionate letter from Dr. Vanderkemp, dated Nov. 2. 1802, in answer to one we had sent him in February. He mentions many particulars, which you must receive another way before this can reach you. He was then at Graaf Reinet, in a state of blockade, the Christian inhabitants around him having risen, to avenge on him the pollution of the church by the admission of Hottentots. He promises a continuance of his correspondence, and requests the same on our part, with which we shall joyfully comply."

SOUTH AFRICA.

The Directors of the London Missionary Society have recently received dispatches from their Missionaries in South Africa, containing a variety of interesting intelligence. The following happy appearances of religion in several Hottentots, are extracted from the Letter of the Missionary Bakker.

"I VISITED a Hottentot woman, named Martha, who was confined by sickness: I found her better in health, and her soul very lively. She told me that she was in a dark and unbelieving state before, and in the beginning of her sickness, but that, when very ill, it had pleased God to visit her with his enlightening grace, and to shew her that he was only love in his Son, the Lord Jesus Christ, and that he was that to her. Believing this, she was filled with joy and peace through the Holy Ghost. Being thus united to the Lord, she was willing to depart; or, if it should please the Lord to recover her, she wished to live for him by his grace. She admonished her husband, who was full of sorrow, saying, that he ought not to murmur, but submit to the will of the Lord, becauseGod's doings were wise, good, and only love; and that she would not change her situation for a thousand worlds.

"Sunday, July 4. After public worship with seventy or eighty natives, I asked one, named Styn, if she had no reason to shew forth the praise of the Lord? She answered, that she had much reason, because the Lord had shewn to her her own wickedness, and the danger in which she was by nature,—being dead in sin, and therefore in a state of condemnation before God. He had also shewn to her, that redemption by Christ is the only way of salvation, and therefore she had embraced him, through faith, as her Redeemer, in whom she had forgiveness of sins, and a right to eternal glory;—and it was now her only desire to live according to his will.

"Afterwards I conversed with Resina, who directly began to speak of the love of God which she saw for herself. She was astonished that such a sinful creature should be preserved till now, though she had long ago deserved to be cast into hell for her sins; but especially, that the Lord had made known to her, by his word and Spirit, her lost state by nature, and had enabled her to flee to the blood and righteousness of the Lord Jesus, the Son of God, who bore the punishment due to sinners, and obtained for them everlasting life; wherefore she sought in him all her salvation, and desired now to live for him in thankfulness.

"A man, named Goliath, said that he had reason to praise God for what he had taught him out of his word, of the way of salvation, wherefore it was now his duty to make use of the means of grace, and not to rest till he should have the promises of Christ and his salvation, through faith, in possession.

"Visiting a sick man, named Jephta, I asked him, if the Lord should call him to die, upon what ground he should enter eternity? He answered, he did not know. I enquired, if he did not think that his frequent attendance on the worship of God, and his not being so wicked as other Heathens, was not a good ground to trust that God would be gracious to him? He replied, No; this ground is not good. I then asked him, if it was not better to seek, as a lost condemned sinner, his salvation only in the Lord Jesus, who came to seek and to save that which was lost? He answered, he believed that was the right ground, and that it was through grace that he had a desire to seek his salvation in that way."